

MINUTES

— OF THE —

SIXTY-NINTH ANNUAL SESSION

— OF THE —

MIAMI ASSOCIATION,

HELD WITH THE MIDDLE RUN CHURCH, GREENE COUNTY, OHIO,
ON THE 6TH, 7TH, AND 8TH, OF SEPTEMBER, 1867.

URBANA, OHIO:

PRINTED AT THE OFFICE OF THE URBANA UNION.

1867.

MINUTES.

MIDDLE RUN, September 6th, 1867.

The Association met according to adjournment, with the Middle Run Church in Greene County, Ohio.

Introductory Sermon preached by Elder Samuel Williams, from the 1st Epistle of Paul to Timothy, 1st Chapter and 15th verse; after which the letters from the several Churches were called for, read, and the Messengers' names enrolled as follows:

CHURCHES, MINISTERS, AND TIME OF MEETING.	NAMES OF MESSENGERS,	Received by Rap- tism	Received by Ex- perience	Received by let- ter	Restored	Dismissed by let- ter	Deceased Excluded	Total	Contributions for Ministers
Elk Creek,	No letter or Messenger, Last year's report.							.33	\$ cts.
Bethel, 3d, WM. DODD	T. Reed, B. Kingsnorth and A. Lambert,	..1		..1	..1	..2	..2	..23	..2,00
Tod's Fork, 4th, JOSEPH PARKER	Wm. Stevens,	..2						..11	..75
Tapscott's M. H. 3d, SAMUEL WILLIAMS	I. Moses, W. C. Barkalow, Jos. Ely and H. Marshall.	..1		..2		..2		..47	..3,00
Mt. Pleasant, 2d, W. T. PENCE	T. Wilson, J. Voris and S. Hinkle.	..6		..1		..3	..1	..34	..1,50
Sugar Creek, 4th, No Pastor	J. L. Crosley, J. Popenoe, A. Jones and W. Silvers.	..1				..2	..1	..39	..2,00
Winchester,	No letter or Messenger, Last year's report.							..17	
West Lebanon, 2d, SAMUEL WILLIAMS	Eld. S. Williams, Joseph Corwine, Thos. Hutchin- son and Wm. Luce.	..3				..2		..54	..5,00
Middle Run, 2d, HITE & WILLIAMS	G. Buckles, E. Cheno- with, A. Hanes, and A. Chenowith.	..3					..1	..65	..5,00
Nettle Creek, 1st, WILLIAMS & PENCE	W. T. Pence, J. C. Phil- lips, J. Loudenback, and D. Pence.	..3				..1	..1	1,25	..7,53
Clear Creek, 1st, E. STEVENS	T. Tibbals, G. Carmony, and A. Kelsey.					..1	..2	..17	..1,75
Mt. Bethel,	No Report.								
Total		..20		..4	..1	..11	..3	7 4,65	..28,53

Adjourned to meet at one o'clock, for business.

Met according to adjournment; praise and prayer by Elder John Parker.

Rules of decorum read, and the Messengers' names called.

It was moved and seconded that the Rule to elect Moderator and Clerk be suspended; motion carried.

On motion, the Moderator and Clerk were reelected by acclamation for the ensuing year.

Ministering brethren of our faith and order and corresponding messengers were cordially invited to a seat in council.

Elder Wm. Sparks, from the White-water Association, was appointed to preach on the stand this afternoon.

Corresponding letter called for from the Scioto Association; Elder Lewis Seitz in behalf of D. Scofield (who was on the stand preaching) presented the letter which was received.

Muskingum called for, letter presented and read by Elder John Parker.

Owl-creek Harmony, called, letter presented and read by Elder Levi B. Sherwood.

White-water called, letter presented and read by Elder Wm. Sparks; also Brothers G. Shull, and Lewis Ellis were present as messengers.

Sandusky called, letter presented and read by Elder Lewis Seitz.

On motion brother David Pence was appointed to write a corresponding letter, and present it to-morrow for inspection.

Circular letter called for, which was presented and read by the writer W. T. Pence; after which on motion it was received, and ordered to be printed in the minutes of the Association.

On motion, a committee consisting of one from each church be appointed to arrange preaching during the Association; the following were appointed said committee: T. Hutchinson, of West Lebanon, Allen Hanes, of Middle Run; Isaac Moses, of Tapscotts; Thos. Wilson, of Mt. Pleasant; A. Lambert, of Bethel; James Popenoe, of Sugar-creek; J. C. Phillips, of Nettle-creek; Thos. Tibbals, of Clear-creek; Wm. Stevens, of Todds Fork.

The following committees were then appointed to arrange the business for to-morrow: Thos. Wilson, Joseph Corwin and Wm. Silvers; on contributions, brothers W. T. Pence, Jas. Popenoe, Wm. C. Barkalow.

On motion, adjourned to meet at 9 o'clock to-morrow morning; praise and prayer by Brother Kingsnorth.

SATURDAY, September 7, 1867.

Met according to adjournment; praise and prayer by Elder Wm. Sparks; messengers' names called.

The committee appointed to arrange the business for to-morrow made the following report which was on motion adopted.

We the committee appointed to arrange the business for to-day, would submit the last year's minutes as the order for to-day.

The committee to arrange preaching made the following report which was adopted: To preach on the stand on Saturday—Levi B. Sherwood, Lewis Seitz, John Thompson and John Parker; For Sunday, E. Stevens, Lewis Seitz, John Parker and John Thompson.

On motion G. H. Ward was appointed to write the circular letter for next year.

Corresponding letter called for, read, and adopted. Appointed corresponding messenger as follows: To Scioto, Samuel Williams; to Muskingum, Samuel Williams; Owl-creek Harmony, W. T. Pence; Whitewater, Samuel Williams; Sandusky, W. T. Pence.

Appointed W. T. Pence to preach the introductory sermon next year; and in case of failure, Samuel Williams.

The next Association to be held with the Sugar-creek Church in Centerville, Montgomery County, Ohio, commencing on Friday before the second Sunday in September, 1868, at ten o'clock A. M.

On motion the clerk was appointed to superintend the printing and distribution of the minutes.

On motion a rule was adopted that when a church absents herself from the Association for three years, a committee shall be appointed by the Association to visit said church, and enquire the cause of their delinquency, and report at the next Association thereafter the cause for so doing.

The business of the Association having been finished, the reading of the minutes was called for, after which the Association adjourned to time and place aforesaid.

G. H. WARD, Clerk.

S. WILLIAMS, Moderator.

NAMES AND POST OFFICE ADDRESS OF MINISTERS IN ATTENDANCE AT THIS ASSOCIATION.

WM. SPARKS, - - - - -	Connersville, Fayette Co., Ind.
JOHN THOMPSON, - - - - -	Kokomo, Howard Co., Ind.
E. STEVENS, - - - - -	Florence, Boone Co., Ky.
JOHN PARKER, - - - - -	Ewing, Hocking Co., O.
L. B. SHERWOOD, - - - - -	Ashly, Delaware Co., O.
LEWIS SEITZ, - - - - -	Bloomville, Seneca Co., O.
DANIEL SCOFIELD, - - - - -	Newark, Licking Co., O.
S. W. BROWER, - - - - -	New Carlisle, Clark Co. O.
A. HITE, - - - - -	Bowersville, Green Co., O.
J. B. COX, - - - - -	New Burlington, Clinton Co., O.
E. M. REAVES, - - - - -	Lynchburg, Highland Co., O.
SAMUEL WILLIAMS, - - - - -	Lebanon, Warren Co., O.
W. T. PENCE, - - - - -	Westville, Champaign Co., O.

This session was one long to be remembered; harmony and good feeling prevailed throughout; the preaching able and interesting, especially to those who have been brought to realize their helpless condition and trust alone in Christ.

The congregations large and attentive.

Unto God, the everlasting Father, let thanks be given.

CLERK.

CORRESPONDING LETTER.

The Miami Regular Baptist Association, to the Several Associations with whom she corresponds, sends greeting.

DEAR BRETHREN: In the aboundings of the mercies of a covenant-keeping God, we are permitted this once more in another Association on the shores of time, to have the privilege of hearing from you by your ministers and messengers who have come to us (as we believe) in the fullness of the gospel of Christ; and feeling that it has been to our edification, we heartily reciprocate the favor. We feel to thank our Heavenly Father for the love and fellowship exhibited in sending your messenger and minutes, requesting a continuation of our unworthy correspondence. We ask a continuation of your much desired annual correspondence, hoping that God in His wisdom and tender mercies for His people, will enable us and you, by His grace wrought in our hearts, to keep the unity of the spirit, in the bond of peace. Behold how good and how pleasant it is for brethren to dwell together in unity. Brethren Farewell.

CIRCULAR LETTER.

The Miami Baptist Association to the Several Churches comprising her body—sendeth Christian Salutation.

DEAR BRETHREN IN CHRIST:—Another year of life's short pilgrimage has past, since our last anniversary, which brings us together in our social and christian relations. As upon former occasions, we now address you, by way of a circular letter, which should be an epistle of love, designed upon our part for the instruction, and furtherance of christian fellowship amongst the saints of God, declaring the glad tidings, which were announced at the birth of our Master by Seraphs sent down from Heaven, who then made vocal the hills of Judeah, with their Sacred Anthem, of Peace on Earth, and Good Will to men. A Savior was then born, and the hope of Isreal was then realized, by those who were waiting in blessed expectation for the coming of the promised Messiah. Daniel's weeks were then told, and the infant of Bethlehem was born in a manger—the wise men of the east discover His star, and speed their way to worship at his feet. An aged Saint, enraptured at beholding his Infant Savior, blesses God, and then asks for a release from earth, for his eyes have beheld the Lord's Salvation. This is He to whom the Prophets all gave witness that He must suffer many things, and finally to finish the work which His father gave Him to do, he must die, which He did when upon the cross He cried, "It is finished," and gave up the Ghost. This work according to the testimony of Prophets, was to make an end of sins, and bring in an everlasting righteousness, but now He lives, a glorious conqueror of death and Hell—to reign forever, highly exalted at the right hand of the Majesty in the Heavens, to intercede in behalf of all the purchase of His blood. A glorious Advocate for sinners, divinely intent on seeing, of the travail of His soul—as nothing short of this could recompense His pain, or answer the purpose for which He was made an offering for sin. Surely the price of that redemption was no mean pittance. David says, "It is precious and caseth forever;" whilst Peter affirms, "That it was not with corruptible things, as silver and gold, but, with the pre-

cious blood of Christ." How dreadful must sin appear to an enlightened conscience when it beholds the dire consequence, in the mournful scene of Calvary. How great and transcendently glorious, must be the grace that provides such a ransom as this, for the chastisement of our peace was upon Him, and with His stripes we are healed. Surely there was some urgent necessity—as it was not possible for the cup to pass without being drained by Him, who thought it not robbery to be equal with God. Christ must needs suffer, was His own language, and again, "The Son of Man is come to seek and save that which was lost," which could only be accomplished through the suffering of the just for the unjust.

But we are told by the minions of Antichrist, that man is placed in this world on trial for a higher sphere—a probationer, and by the proper use of all the faculties with which he is endowed, (that is by the right performance of various conditions) he will obtain an incorruptible crown; that Heaven will be his reward. The establishment of Antichrist, in every age, and in all countries, notwithstanding her multiform artifice, has ever been underlaid with this false supposition, as a foundation doctrine, out of which her bloated priests have made sufficient capital to dupe the masses, and lead the unsuspecting into all manner of abominations, which the Lord hates. From this stand point the shout of free will, free agency, and free—almost every thing, except a free God, and free grace, is to be heard.

But we discover upon investigation, that they take the responsibility, as her spiritual overseers, to fix the terms and conditions for which there is not a shadow of authority in God's Word. But her communicants must comply, under the penalty of being spurned from society—excommunicated from the church and finally engulfed in perdition for nonconformity. Strange freedom is it not? Well did our Savior say of such, "Ye have made my house a den of thieves." We allude to this because our Master said, "Beware of men, who come to you in sheep's clothing, but inwardly they are ravening wolves."

The conditions fixed by these men have differed very much at different periods, but have been numerous and pressing, according to their wants or wishes. A sacrifice of money has probably answered the greatest end sometimes to retire from society, and shut out the world by resorting to the cloister; sometimes to afflict the body by other methods or to make a sacrifice of life. Now these men, as the apostle said, "Are the enemies of the cross of Christ, of whom we warn you, for there remaineth no more sacrifice for sin." To suppose that He who is perfect in all His divine being, should demand any thing short of perfection as a condition of acceptance, would be to suppose that His holy perfections were slumbering upon the throne, and that He had ceased to be God. Therefore, it is impossible that any man can gain a crown of life by his own performances, for all are imperfect, and their best performances are compared to filthy rags, when viewed in the light of revelation.

Again, we are sometimes told by the advocates of the free agency system, that the Eternal God cannot exercise His sovereign will in the disposal of His creatures without consulting the creature's will, or else His throne would be chargeable with injustice, which is evident from the relation sustained by them as His creatures, which supposition involves the blasphemous absurdity, that He is not free to exercise the attributes of the Eternal, and independent Jehovah in the government and disposal of all things, but would place Him under law. And what would seem

more blasphemous if possible, it would place the creature upon the judgment seat, to decide in the case, what would be right for God to do. Woe to him that striveth with his maker; or to that man that repliest against God. Our God is to be feared, and revered by all intelligent creatures. Holy and Reverend is his name.

If in fact man is a probationer, why not let him alone to make his trial without any intervention, either to retard, or facilitate his progress. What consistency would there be in providing a ransom for probationers. And again we would ask, if there is any obligation upon the part of the Creator, to provide and offer salvation to men, how can it be of grace? Grace must forever cease, where obligation begins, if it be because he is our Creator, or because of any performance whatever on our part, then it is not of grace, but of debt, or as the Apostle says, grace is no more grace. But it is of Faith, that it might be by grace, by which law all boasting is excluded. Let us consider—what is man? that the Lord should visit him in the plenitude of His grace. If we ask the friend of sinners, He would reply "The Son of Man is come to seek and save that which was lost." Not to be received and entertained by a community of polite probationers, or to be consulted by learned Doctors or Rabbis as to the best way for them to proceed to make out a strong case for the day of accounts, or to lend assistance to any enterprise of man's. Nay verily, "The ax is at once laid to the root of the tree." Earthly inventions, and human traditions must fall together, and with the pride of man be humbled in the dust. The cry of lost is raised in their stead, and heralded throughout the land. The sinner must be born again. No mere assistance, no external influence, no cultivation of natural powers, no catechising in Sabbath Schools, or Sunday training, or any mere reformation of the outward man, can avail here. The sinner must be born again or sink to endless woe. Jesus said, God is able to raise up of these stones, (alluding to the heathen,) children unto Abraham, whilst the invidious Jew, with all his traditions, forms, ceremonies, and abundance of religion, should be cast into outer darkness, except he be born of the Spirit. They that are in the flesh cannot please God, for all flesh has corrupted his way in the earth, and he that committeth sin is the servant of sin. The servant is not free—therefore it is an evident delusion for men to believe that they were never in bondage. O, that they may know the worst of their case that like a blind Bartimeus, they may call upon one that can save.

All alike are dead in trespasses and sins. The heart is deceitful above all things, and desperately wicked. The mind and conscience is defiled, the body also, is contaminated and vile, so the prophet in speaking of their moral condition would say, "There is no soundness in them." All unrighteous, all condemned, 'tis truly a dark picture, but the Holy Spirit hath drawn it, most true, though alarming to an individual when aroused to a sense of his real condition, by the quickening of the Holy Spirit. He surveys himself, and calls up a mis-spent life. Iniquity marks the road, shame covers his face, he reads his mittimus for the prison house of Hell. All is lost, sin is now exceeding sinful; what shall I do, is the language of a heart full of bitterness, as it learns to know experimentally, that sin is a reigning tyrant. The soul is shut up in the prison house of death, whilst the law thunders its curses upon his head, demanding a full payment for all its violations. The justice of God appears against him, and would be vindicated in his everlasting destruction. Thus it is, with all of God's children, until the Angel of His presence bids them rise up quickly, and

escape through an open door, then are the fetters of sin unloosed, and the chains broken off, and their feet taken out of the stocks by His divine power, and a new song put into their mouths, even praise to our God. This is Grace, O, how great.

Brethren in the ministry, strong in the grace of our Lord Jesus Christ, never fear to tell poor dying worms that they are lost, and point them to the Lamb of God as the only name given under Heaven or amongst men whereby we must be saved. Tell them that Jesus Christ is come to deliver the lawful captive, to open the prison doors to them that are bound, to raise up the fallen, to give eyes to the blind, and life to the dead, healing to the sick, riches to the poor, bread to the hungry, clothing to the naked, and, the water of life to the thirsty, without money and without price. O, tell it, tell it, from shore to shore, from the rivers to the ends of the earth, to the king upon his throne, and the beggar as he asks for alms, cry in the ears of the proud Pharisee, as he walks in gaudy show, and hail the poor Publican as he smites upon his guilty breast. Let it enter the felon's cell, and salute the sullen murderer as he awaits the day of execution, or echo around the scaffold, that the dying thief may hear its music, and know that Jesus Christ came into the world to seek and save the *Lost*.

Finally, Brethren farewell, be of good cheer. Fight the good fight of faith, live in peace, do good to all men, feed your enemies and pray for them which despitefully use you. Our race will soon be run, our conflicts will soon be over. A few more storms upon the boisterous sea of time, and the vessel will enter the port; each surge of the rolling deep is moving us on. Already we begin to feel that the fair haven is nigh; let the winds blow, let the storms fall—and the heavens be veiled in blackness, above them there is a clearer sky. Those lowering clouds are only dark beneath; up there the sun's bright rays are felt forever, and the inhabitants never mourn, for the smiles of our Lord forbid the entrance of all sorrow. Farewell.